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SIX LECTURES

ON THE

PHILOSOPHY OF MESMERISM,

DELIVERED IN THE

MARLBORO' CHAPEL,

JANUARY 23-28, 1843.

BY

JOHN BOVEE DODS,  
OF BOSTON.

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# ANIMAL MAGNETISM.

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## LECTURE I.

LADIES AND GENTLEMEN: It is with much pleasure that I present myself before you this evening, to lecture upon the science of Animal Magnetism. I do this by special invitation from several distinguished members of both branches of our legislature, now in session in this city; and this thronged congregation of more than two thousand hearers speak the interest which is awakened in the bosoms of our citizens in relation to this subject. This dense and anxious crowd too plainly manifest the high expectations which are entertained of the feeble abilities of the speaker to do it justice—expectations which I am fully sensible I shall be unable to answer. Leaning, however, upon the solitary grandeur of truth, and believing *that* to be stirring eloquence and living power, I have, therefore, even as things now are, with all your roused expectations crowding upon me, but little to hazard, for I am fully sensible that I am standing before a learned and an intelligent congregation. And when I inform you that I have never written any thing upon this subject, and am, therefore, obliged to speak from the fortuitous suggestions of the moment, I am conscious that you will do me justice, by making every reasonable allowance.

It is not my profession to lecture upon this subject. I have other means for my subsistence, and for that of those who depend upon me. Circumstances have called me into the field. Many, very many ignorant individuals, who know nothing of the human system, nor of the common principles of any science, have gone into the field as lecturers on Animal Magnetism, and by making it a mere puppet-show, have brought it into degradation in the public mind. Such persons are doing the cause, which is one of benevolence and mercy, an irreparable injury. They had better qualify themselves for the work, or else retire from the field. In this state of things, I was urged, by several scientific gentlemen, to step forward in defence of the cause of righteousness and truth, and to lend my aid in raising it from the dust, in wiping off the sneers of men, and in placing it on a foundation where it should command not only the attention, but the respect and admiration which are justly due to it from men of science and talents. In this city, I find but one noble spirit laboring and toiling, who is well qualified for the work, and who is deserving a better patronage than he receives.\* As these are the circumstances under which I have entered the field, so, of course, I visit those places only where I am invited to lecture upon this science.

I have had the subject of Mesmerism under consideration for about seven years, reading all that came in my way for and against it. Five of these years I remained a stubborn, a most confirmed sceptic, and refused even to attend a lecture, or to witness an experiment, until I was persuaded by a particular friend of mine to accompany him, and see and hear for myself. I am, therefore, prepared to make all due allowance for honest sceptics; and in their opposition to me during this course of lectures,

\* Dr. Gilbert.



I shall maintain an entire empire over my feelings ; and being fully sensible of their condition, I well know how to sympathize with them. But there is yet another class of sceptics, who have witnessed experiments which they cannot resist, and still cry, "*humbug and collusion!*" Of these, there are two kinds. *First*, those who never investigate any thing for themselves, and who do not know the definitions of the words, "*humbug and collusion;*" but who, nevertheless, use them very freely, because they have heard their minister, their doctor, or, perchance, their schoolmaster, use them. They do it by imitation, on the same principle that the parrot imitates the sound of the human voice, and they do it just about as understandingly. *Second*, those who are talented, and desire to keep on the wings of the popular breeze, and catch the breath of fame. These may be known by the ridicule, wit, and sarcasm, they employ, through the press and otherwise. But, "*humbug and collusion*" have become stereotyped words, and their use costs but little labor ; and they answer most admirably to supply the place of sound argument and common sense in the most of minds. If my hearers will please turn their attention to all the talented writers, who have, in various ages, vehemently opposed those now well-established sciences which in their infancy appeared incredible, and who assailed them with the bitterest invective and sarcasm, they will learn that they were men who were always studying what was popular, and who had a large share of self-esteem, and of the love of approbation. This test will hold good from the opposers of the earth's revolution on its axis, discovered by Galileo ; from the scoffers at the science of the circulation of the human blood, discovered by Harvey, step by step, down to the scoffers at Fulton's application of steam-power,—yes, even down to the opposers of, and scoffers at, the brilliant science of Phrenology, which is now spreading with a power

that can never be successfully resisted, a zeal that cannot be quenched, and a living energy that can never die. True, a candid man, as well as any other, may doubt a new science; yet, however strange or incomprehensible it may appear, he will not denounce till he has given the subject a candid investigation. I am speaking of those only who denounce without investigation, and who can assign no other reason for so doing, but their own willing ignorance, or because the popular voice is against it.

I am, however, proud in the reflection that the science of Mesmerism is embraced by men of the first talents and science in both continents, and whose names will live in the republic of letters, and shine with lustre, long after those of fawning sycophants shall have been lost in unremembered nothingness. It is embraced here among us by a Pierpont, a Sunderland, a Gilbert, a Neal, and a Wayland. It is embraced by men who have forgotten more than those who cry "*humbug and collusion*" ever knew.

I have been in the field as an occasional lecturer ever since October, 1841, and have uniformly advocated the same principles which I am now about to advance and sustain in the course of lectures I am pledged to deliver in this city. This fact, many now present well know, who have heard me in other sections, or who have seen the substance of what I have now to offer on Mesmerism reported by the editor of the Yarmouthport Register, in March, 1842. I shall here contend for the same principles, and endeavor to sustain them by fair experiments, in electricity, galvanism, and common magnetism.

There is one apology, however, to be offered in favor of honest sceptics. It is this: Those who have lectured upon Mesmerism have not pretended to give any cause for the wonderful phenomena produced—have held them in mystery, and perhaps pronounced them inscrutable to the human intellect.

Hence, it is not strange that thousands, under such an impression, should refuse to investigate a subject which its advocates held in mystery. That there are mysteries in Mesmerism I readily admit; but that there are more than in any other science, I deny. We may, for instance, tell the chemical properties of earth, water and air, and the degree of warmth necessary to produce vegetation. But still no one can solve the mystery how an acorn becomes an oak, or a seed becomes a plant. There is no science in the universe, but what has some incomprehensibilities resting upon its face; but this circumstance is considered no objection to the truth of any science. Hence, there is no reason why Mesmerism should be rejected on this ground. Yet thousands do reject it, because they contend that it is incomprehensibly strange! They know nothing but what is strange, and yet what is strange they cannot believe! All the operations of nature going on around us are strange, and the only reason we have ceased to wonder is, because they are common. All such objections are therefore futile.

Before I proceed any further, I would remark that I consider "*Animal Magnetism*" a very inappropriate name. It should be called SPIRITUALISM, or MENTAL ELECTRICITY, because it is the direct impulse of mind upon the minds and bodies of others. As it is the science of *mind and its powers*, so it is the highest and most sublime science in the whole realms of nature, and as far transcends all others as godlike mind transcends matter.

Having made these introductory remarks, I now proceed more directly to the consideration of the subject before me. In presenting before you "*the why and the wherefore*" of these interesting phenomena, and, in order to make them plain to the humblest capacity, it will be necessary to associate the subject with other principles in philosophy which are well understood by all, and thus rise from the



consideration of the more gross and dense particles of matter, step by step, up to those which are the most rarified and subtil of which we can form any conception. In doing this, I shall not take into consideration every possible grade or species of matter, but those substances only which belong to the great classifications of nature's empire, and which are the most obvious to every observer.

In the first place, then, I contend that there is but one common LAW pervades the whole universe of God, which is the law of EQUILIBRIUM. In perfect accordance with this law there is kept up a constant *action* and *reaction* throughout every department of nature. It is true there has been much written, and still more said, about the multiplicity and variety of the laws of nature. But this is, at least to me, wholly unintelligible. While, however, I contend for but one COMMON LAW, it is still conceded that this law is so varied as to be perfectly adapted to all the variety of substances in being. On this principle the earth is certainly not eternal, for were it so, the hills and mountains would long ago have been washed to a level by the storms of heaven, — yes, it would have been done by the gentle descending dews. Indeed, I hazard nothing in saying, that even the mountains of solid granite would have been crumbled into atoms, ages ago, by the very operation of the particles of air, — “the fingers of time,” — because every thing in nature is tending to an equilibrium.

Having begun at the grossest particles of matter, let us now rise gradually in our contemplations, step by step, up to those that are the most rarified and subtil of which we can form any conception. WATER is a body lighter than earth. Let a canal be dug of one hundred feet in depth, one hundred in width, and a thousand feet in length. Let a strong lock be constructed across its centre, and one half filled with water. Let the gate be hoisted, and the

water in the one division will fall, and in the other rise, until an equilibrium of height is attained. Nature having gained her end is then at rest. And the action of this element will be great in proportion as it was thrown out of balance. The rush will be at first tremendous, but continue gradually to lessen until it finds its perfect slumber in equal height.

The same is true in relation to our atmosphere, a substance lighter than water. The air in this room is now rarified by heat, and is thus thrown out of balance with the circumambient air which is more cold and dense. Hence, through every key-hole and crevice there is a rush of this element into the room, which will continue until the equilibrium of density is attained. Then, and not before, nature, having gained her end, will be at rest. The air in one section of the globe is more rarified by heat than in another; and hence the gentle zephyrs of heaven are continually fanning the human brow with a touch of delight, and carrying health to human habitations. If this element be thrown still further out of balance, we witness the stirring gale; and if carried, in this respect, to its extreme, we witness the sweeping hurricane, or the roaring tornado which prostrates human habitations in its mighty course, and bows the mountain forest to the earth.

The same is true in relation to electricity, a substance more rarified and light than air. If two clouds are equally charged with this subtil fluid, they may pass and repass each other, or mingle into one, yet not a flash of lightning will be seen. But if they are unequally charged, or what is called in electrical science, "*positively* and *negatively* charged," then the heavens will stream with forked lightning till both clouds are equally charged. By long drought and heat, electricity becomes very unequally diffused throughout the atmosphere. One portion of air contains a much greater quantity than another, and when thus thrown out of balance to a certain ex-

treme, nature can hold out no longer. A reaction must take place. Convolving clouds roll the heavens in darkness — the lightnings flash, the thunders roll, and the war of elements continues until the electric fluid is equally diffused throughout the atmosphere, and also equalized with the earth. Nature, having thus gained her end in the equilibrium produced, is at rest — all is calm.

If we pass on from inert matter to animated nature, we shall find that the same law there also holds its empire. If, for instance, a healthy child, three or four years of age, be permitted to sleep every night for a year or two between two very old, decrepid grandparents, it will pine away, and if not removed, perchance it may die. There is, perhaps, not one under the sound of my voice, but what has heard the remark, that “it is very unhealthy for young children to sleep with very old, infirm people.” It is even so, and parents should beware. The child is full of animal life, and its nervous system is charged with the vital fluid, secreted by the brain. This gives that suppleness to the limbs, and that buoyancy to the heart which we witness in the young. The grandparents lack the proper quantity of this nervo-vital fluid, which occasions that rigidity of the limbs we witness in the aged. The same common law of equilibrium that pervades the universe, is here also in operation. The nervo-vital fluid passes from this child to the two aged persons in conjunction. The child loses, and they continue to revive, and as this little one can never bring those infirm persons up to an equilibrium with itself, so it must go down to them. Nature will have her equilibrium, if she has it in death.

Once more; there is in the nervous system no blood. By the *nervous system*, I mean the brain and all its ramifications. The blood belongs exclusively to the circulating system, which embraces the veins and arteries. I grant that the blood-ves-



sels pass round among the convolutions of the brain; but in the nerve itself there is no blood, and the whole mass of brain is but a congeries of nerves. These are charged with a nervo-vital fluid, which is manufactured from electricity. Hence, the circulating system containing the blood, and the nervous system containing the magnetic fluid, are not to be blended, but distinctly considered. Now as a human being may lack the proper quantity of blood in his circulating system, so he may lack the proper quantum of the nervo-vital fluid in his nervous system. This is certainly rational. And, moreover, it may be easily known when such is the case. When we see persons, who, on hearing suddenly some good or bad news, are thrown into great excitement, tremor, and agitation, we may be certain that their nervous systems lack the due measure of the nervo-vital fluid. Now let a person, whose brain is fully charged, come in contact with one whose brain is greatly wanting in its due measure of this fluid, and let the person possessing the full brain gently and unchangeably hold his mind upon the other, and by the action of the WILL, the fluid will pass from the full brain to the other, until the equilibrium between the fluids in the two brains is attained. The sudden change in the receiving brain produces a coolness and a singular state of insensibility. This is MAGNETISM; and it is in perfect accordance with all the principles of philosophy in the known realms of nature. If any one denies the operation of the law of equilibrium in this case, then he here makes a chasm, amidst the immensity of God's works, which he can nowhere else discover. I have clearly shown him that, from the grossest matter in the universe, step by step, through every grade, up to electricity, the same law holds its empire, and matter is continually equalizing itself with matter.

On this principle, it will be readily perceived that,

if a person has a great deficiency of the nervo-vital fluid, he can be mesmerised the first sitting, and probably in an hour's time, or a much less period. These we call easy subjects. But if the deficiency be less, it will take a longer period in proportion, and if the brain have nearly its proper quantity of fluid, then the effect produced, at the first sitting, will be small, yet still it will be visible.

From the premises now laid down, and in accordance with the law of equilibrium, it will probably be said, that only few persons can be mesmerised. This, however, is not correct. I contend that every person in existence *can* be, and indeed *ought* to be thrown into the mesmeric state. This, I am well aware, is contrary to the opinion of the advocates of this science. The most liberal calculation, I have as yet heard, is that about one in nine of the human family can be mesmerised. But every one can be, and that, too, in perfect accordance with the principles laid down. Let two persons of equal brains, both in size and fluid, sit down. Let one of these individuals remain perfectly passive, and let the other exercise his mental and physical energies according to the true principles of mesmerising, and he will displace some of the nervo-vital fluid from the passive brain and deposite his own in its stead. The next day let them sit another hour, and so on day after day, until the acting brain shall have displaced the major part of the nervo-vital fluid from the passive brain and filled up that space with his own nervous force, and the person will yield to the magnetic power, and sweetly slumber in its inexpressible quietude.

## LECTURE II.

LADIES AND GENTLEMEN: On the last evening I had the pleasure to deliver before you my introductory lecture on the science of SPIRITUALISM, and to explain "*the why and the wherefore*" of the effect produced. I clearly showed that Mesmerism was in perfect accordance with the universal law of nature which I call the law of equilibrium, and as I, in concluding my lecture, contended that every person in the world could be mesmerised, some, as I suspected would be the case, have to-day argued that, according to the principle laid down by the speaker, two brains of equal power can no more mesmerise each other, than one of a less power can mesmerise a greater; and hence, that the arguments of the lecturer are contradictory and irreconcilable. But this objection is by no means valid. It is readily conceded that two brains equally full and healthy cannot affect each other, admitting both persons to be equal in muscular energy, and to make, at the same time, the same mental and physical effort. But if one person sit down and passively resign himself, and another even of less power and less nervo-vital fluid exert all his energies, then the law of equilibrium requires that there shall be an effect produced in the *passive object* equal to all the power exerted by the *active agent*. Hence, a weaker person can mesmerise one of superior power, and the same persons may alternately throw each other into the mesmeric state. I have known the instance where a small girl, and only nine years of age, mesmerised a young man twenty years old and of uncommon strength.



Though it is a well-known law, that two bodies of water will seek a level when a communication is made between them, yet it is equally true that, by a pump, water may be thrown from a lower to a higher cistern; and who will deny that it is in perfect accordance with the law of equilibrium? Surely no one. It is by physical energy that the air is removed from the pump, and the circumambient air pressing upon the water in the cistern, causes it to rise till an equilibrium of height is attained — exactly equal to all the powers employed. But so far as the mesmeric state is concerned, it will be remembered, that man, in acting on his fellow-man, exerts not only a *physical*, but a *mental*, and *moral* power. These must all be taken into consideration and duly weighed, in order to form a correct idea of the law of equilibrium in the employment of the magnetic forces. If this common law in nature extended no further than merely to bring substances that are out of balance down to a common level, then all action in the various elements would soon cease.

It will be remembered that no one kindred element ever disturbs itself, or ever throws itself out of balance. It requires another element to do this. The water would always keep on a perfect level with itself, throughout the globe, if air and heat never disturbed it. By heat it is rarified into vapors, carried over the globe in aerial conductors, condensed by cold into drops, and rained upon the mountains and more elevated portions of the globe, and then again seeks its level with the parent ocean. So there is a power that rarifies the air, and the denser portions rush to its aid, and the winds are in action to keep up a perfect balance in its own empire, while air, abstractly, could never disturb itself. Hence it is even the law of equilibrium by which one portion of water is thrown out of balance with itself; and the same is also true in relation to the atmosphere. If heat, which is but the action of

electricity, rarifies the water so as to cause it in subtilty to approximate itself, then surely it is according to the law of equilibrium that water is thrown out of balance with itself by forcing it into a partial equilibrium with some more rarified substance. Carrying out this principle, and applying it to Mesmerism, it will be readily understood not only how two persons of equal power may mesmerise each other, but even how one of less physical power may mesmerise a greater, and yet the whole be effected in perfect accordance with the law of equilibrium.

Having made these remarks which the occasion seems to demand, I will now proceed to a direct consideration of the nervo-vital fluid in the human brain.

It is admitted, that the air we breathe is composed of two substances, namely, *oxygen* and *nitrogen*. Their relative quantities are about one fifth oxygen and four fifths nitrogen. But these are not all. It is evident, that hydrogen and electricity are also component parts of air. Oxygen and electricity are the principles of flame and of animal life, while nitrogen extinguishes both. There is not a single square inch of air but what contains more or less electricity. The air in its compound state is drawn into the lungs. The oxygen and electricity are communicated to the blood which is charged with iron, while the nitrogen is disengaged and expired. This iron, which gives color to the blood, is instantly rendered magnetic under the influence of electricity, analogous to the needles in the galvanic battery, which become magnets merely by induction. The blood itself is, at the same time, oxydized by the oxygen of the air, and instantly becomes cherry red. This oxygen generates an acidity in the blood in some degree answering to the solution of the sulphate of copper in the galvanic battery. The blood thus magnetically prepared at the lungs is

thrown upon the heart, and forced into the arteries. Hence, arterial blood is red. It is propelled to the extremities, driven into every possible ramification, and is collected and carried back in the veins to the lungs, for a fresh supply of the electro-magnetic power. Hence, venous blood is dark, and is unfit to be thrown upon the heart a second time till it has again come in contact with the oxygen and electricity of the air. The blood, thus charged, is propelled through its living channels, and this friction causes the electro-magnetic power to escape from the circulating system into the nervous system for which it has a strong affinity, and being secreted by the brain it becomes the nervo-vital fluid, or animal galvanism. It is important here to remark, that the blood, in its friction through the arteries, has given off its electro-magnetic power into the nervous system. The blood thus freed assumes a dark appearance in the veins, and becomes entirely *negative*. The lungs, being charged with a fresh supply of electricity, become *positive*. Hence, the blood is drawn from the veins to the lungs, on the same principle that the *negative* and the *positive* in electricity rush together.

From the above observations, it will be perceived that every muscle of the human body, every organ and gland is polar, and by the *negative* and *positive* principles, as above noticed, animal life is sustained and perpetuated through the action of the lungs and blood.

We thus perceive that the nervo-vital fluid is manufactured out of electricity, taken into the lungs at every inspiration. It completely charges the whole brain, when that organ is in a healthy state. The nerves composing the brain are of three kinds, namely: the nerves of sensation, the nerves of *voluntary* motion, and the nerves of *involuntary* motion. I make these three divisions, so that I may be the more readily understood when speaking of nervous



action. I desire you to bear in mind that these three classes of nerves are all charged with the nervo-vital fluid, which is exactly prepared to come in contact with mind.

We put forth a *will*. That *will* stirs the nervo-vital fluid in the voluntary nerves. This fluid causes the voluntary nerves to vibrate. The galvanic vibration of these nerves contracts the muscles. The muscles contracting, raise the arm, and that arm raises foreign matter. So we perceive that it is through this concatenation, or chain, that the mind comes in contact with the grossest matter in the universe.

It is evident that there is no direct contact between mind and gross matter. There is no direct contact between the length of a thought and the breadth of that door. Nor is there any more *direct* contact between my mind and hand, than there is between my mind and the stage upon which I stand. Thought cannot touch my hand; yet it must be true that mind can come in contact with matter, otherwise, I could not raise my hand at all by the energies of my will. Hence, it must be true, that the highest and most subtil of inert matter in the universe, being the next step to spirit, can come in contact with mind. And electricity, changed into nervo-vital fluid, (which is living galvanism,) is certainly the highest and most ethereal inert substance of which we can form any conception. Hence, as before remarked, it must be true, that we put forth a will—by the energies of that will this galvanic substance or nervous fluid is proudly stirred—that stirring vibrates the nerves—this vibration contracts the muscles—the muscles raise the arm, and that arm moves dead matter.

Notwithstanding the plausibility of this argument, it will yet be said that, as physiologists contend that no one can explain through what medium the mind comes in contact with matter, nor even how a muscle

is made to contract, and raise the arm, and as the lecturer has undertaken to explain it, we have a right to demand *positive* proof. This demand being rational, I will endeavor to meet it. I am, then, to prove that the nervo-vital fluid (which is perfect galvanism) is indeed the agent by which we contract the muscles and raise the arm. That being done, my point is gained, and the medium through which mind comes in contact with matter is established.

I would first remark, that it is common when criminals are executed, that their bodies are delivered over to medical men for dissection. Now take a human body, and let it be conveyed from the gallows to the charnel-house, and laid upon the dissecting-table. Let a continuous shock from a strong galvanic battery be given, and the muscles of the dead man will contract, and exhibit many frightful contortions. Many interesting experiments of this character have been published. The dead man has been known to spring upon his knees, jolt them upon the floor, make violent gesticulations with his hands, move his head, roll his eyes, and chatter his teeth. The student, unused to such ghastly exhibitions, has left the room, or fainted away; and even the experienced physician has started back with horror at the frightful contortions which he himself had made. Now what was it that contracted the muscles of this dead man? There is but one answer to the question. It was galvanism. And what is galvanism but electricity in a changed form; so that, instead of giving the system a sudden shock like electricity, it merely produces a singular vibrating sensation upon the nerves, which causes the muscles to contract? It is nothing else. Electricity, galvanism, magnetism, or attraction and repulsion, are but different dispositions of the same common fluid. Now as galvanism contracts the muscles of a dead man, and is the only power known, that when

artificially applied can contract the muscles of the living, so it must be the agent employed by the will to contract the muscles, and enable us to perform all the voluntary motions of life. Whatever may be the opinions of others, I consider this argument irresistible, and shall hold it as such, until it be fairly refuted.

It must now appear plain to every candid mind, that by the action of the will, and the exercise of all the mental powers, the nervo-vital fluid, this living galvanism, is continually thrown off from the voluntary nerves, and through the respiratory organs is again supplied. There is still, however, a greater waste. The involuntary nerves throw off another large portion through the action of the heart and lungs, and the digestive apparatus. And the nerves of sensation, also, do their part in throwing off this fluid. Let me here particularize. The *nerves of sensation* are those by which *feeling* is conveyed to the mind. The *voluntary nerves* are those through which the mind gives motion to those parts of the body that are under the control of the will. The *involuntary nerves* are those that give motion to such parts of our system as are not under the control of the will. None but the involuntary nerves pass to the heart, stomach, and liver. So the heart will throb, the stomach digest its food, and the liver secrete its gall, when we are awake or asleep, whether we will it or not. But to the lungs go both the *voluntary* and *involuntary* nerves. The involuntary ones are, however, the most numerous, so that though a man may hold his breath and keep the lungs in suspension till he faints, yet the involuntary nerves will get the mastery, and restore him. Through these three sets of nerves the galvanic fluid is continually wasting and passing from the whole system.

That I am correct, as to the nature of this nervous fluid, is certain. Take an animal, and tie off the



involuntary nerves that lead to the stomach, and digestion will instantly cease. Then pour a moderate current of galvanism from the battery into the stomach, and digestion will immediately commence. Hence, I have clearly proved that the nervo-vital fluid, secreted by the brain, is of a galvanic nature, and is manufactured from electricity which we breathe into the lungs every inspiration we take. And I have, moreover, proved that this electro-magnetic power is the only matter that can come in contact with mind, and is the only agent by which the will contracts the muscles. Hence, the conclusion is absolutely unavoidable, that, by the concentration of the mind upon an individual, and by the action of the will, this fluid can be thrown upon another person till his nervous system is fully charged. This is Mesmerism.

Having these important facts before us, we perceive that the subject is one of momentous interest. The nervous system, embracing the brain and all its ramifications, when once diseased, seems to baffle all medical aid and skill. Hence, those upon whom fits of derangement are permanently settled, are abandoned as hopeless; and of both of these states, we are all more or less in danger. Those persons, particularly, who, on hearing the least good or bad news, are thrown into tremor and agitation, are in danger. Their brains lack the proper quantity of the nervo-vital fluid. It will be remembered that in the nerves of the brain there is no blood. The blood is exclusively confined to the veins and arteries, while the nerves are charged with this nervo-vital fluid, a galvanic substance. Now if the veins and arteries are filled with blood, and if the nerves are fully charged with the galvanic fluid; in one word, if the circulating system and the nervous system are in perfect balance, health and firmness are the result. But if the circulating system lack its proper quantity of blood, then languor and debility of body are the

result. But if, on the other hand, the nervous system lack its proper quantity of galvanic fluid, then nervous excitability is the result, and the person is in danger of fits, derangement, and all the nervous diseases that attend the human race. This is evident from the following facts: Take a person who has a sufficiency of blood in the circulating system, but who, at the same time, has not enough of the galvanic fluid in his nervous system. By some circumstance the blood is suddenly thrown to his head, and the veins and arteries which pass round among the convolutions of the brain are swelled with this pressure. The nerves composing the brain not being sufficiently filled and braced with the galvanic fluid, spasmodically collapse, and a fit is the result. How often do persons, who suppose they are well, suddenly drop down dead in the streets! How often has a father or mother retired to rest, and apparently in health, yet in the morning the children found one or the other a corpse! Here, through eating too much, or some other cause, the blood was suddenly propelled to the brain, and the nerves, not being sufficiently braced with the galvanic fluid, collapsed, and by apoplexy, instant death ensued. Even the bosom companion, slumbering upon the same pillow, never felt a motion.

Now if these persons had been mesmerised, no such calamity would have ensued. Their nervous system, by which I mean the whole brain and all its ramifications, would have been charged from a full and healthy brain, and having been thus charged, it would have stood the war of internal elements and outrode the rushing storm.

In the light our subject now stands, we perceive how vastly important it is that every person while at ease, or even in health, should be operated upon until the brain is magnetically subdued. As stated in my first lecture, one person can be mesmerised in an hour or less, another in two hours, and so on up

to thirty hours. Let a healthy friend of yours sit down, one hour each day, until he subdues your brain. No person should mesmerise more than one hour in twenty-four. The exertion is so great, he will injure himself if he do. But here is the glory of this science. Though you may labor an hour each day for twenty or thirty days in succession, yet what you gain, you hold, until the work is accomplished. And not only so, but after the brain is once magnetically subdued, you can then throw the person into the state in five minutes. Yes, a child ten years old can then mesmerise a giant father. Your brain being magnetically subdued, it is worth hundreds of dollars to you. You are then ready for the day of distress. Come what may—toothache, headache, tic doloreux, neuralgia, or any pain of which you can conceive; let some one mesmerise you and then wake you up, and the pain is gone. The whole process need not occupy more than ten minutes. Should you fall and break your arm, then let some person mesmerise the arm only, which can be done in one minute. You are free from pain, and though in your wakeful state, yet you can look quietly on, and see the bones put to their places. Your arm can then be kept in the mesmeric state, and thoroughly and rapidly healed without having ever experienced one single throb of pain. Or by simply mesmerising your arm or leg, you can sit in the wakeful state and see them amputated, and feel no pain. But if you neglect to have your brain magnetically subdued, then when the day of distress comes upon you, as it might require several hours to put you into this state, it will then be too late to avail yourself of the blessings this science is calculated to bestow.

It is not only a preventive of fits, insanity, and of the most frightful nervous diseases, and a safeguard against pain, but it will cure fits, if no congestion of the brain has taken place. It never fails to remove



the ague and fever, however long it may have been upon the individual, and will prevent any fevers prevalent in northern climates, if the individual be mesmerised as soon as taken.

Here, then, are opening before us new fields of action where those who have hearts of benevolence may freely roam at large, and find ample scope for the full gratification of all their sympathetic and Christian feelings, and those who scoff and sneer at this science, do scoff and sneer at human wo and human pain, and know not what they do.

## LECTURE III.

LADIES AND GENTLEMEN: The two lectures I have had the pleasure to deliver, and the successful experiments I have, during the last two evenings, performed in your presence, have awakened opposition, and the excitement has truly become tremendous. Hundreds cannot gain admittance into this capacious chapel, and the breathless anxiety and stillness of this crowded congregation, show the deep and stirring interest which you feel in the science of Mesmerism, which is the science of mind and its godlike powers. For many ages men have turned their attention to matter, and confined all their investigations to the realms of material philosophy. It is true, that here and there a noble spirit has turned his attention to scan the nature and powers of the human mind itself. But she seemed to close her laboratory against their entrance, and forbid them to lay their hands upon her sacred shrine. In this condition, there was no alternative but to judge of mind itself from its vast and complicated operations, both mental and moral. But that the mind itself could directly produce a physical result by its own living energies, seems never to have entered their hearts. But new fields of thought are opened to the human soul, and the mysterious and wonderful powers of the living mind are now seen and felt. Circumstances require me to say that I regard not the opposition nor the scepticism of men. I challenge investigation both as to the experiments I perform, or the arguments I offer. I stand mailed with immutable truth; and hence, on this subject, am

invulnerable to every attack. Truth is immutable, cannot bend to circumstances, and must stand independent of the belief or unbelief of men. It must soar on towering wing far above the reach of scorn, and sooner or later triumph over all opposition.

I now come to speak of mind and its powers. I have clearly shown that the *will* raises the arm through the agency of electricity. Perhaps I should not call it *electricity*, but *nervo-vital fluid* or *galvanic fluid*, manufactured from electricity taken in at the lungs. The *will* is not an attribute of the mind, but the result of all the attributes brought into council and action. It is executive of the mind. The question now comes up in proper order before us—Is there any power in mind to produce a result by simply *willing* it? I contend that there is, while the opposers of Mesmerism contend that there is not. Mesmerism, then, must stand or fall on the existence or non-existence of such a power. And first, suffer me to appeal to you as Christians. If you deny that mind, or spirit, has any power to produce a physical result, then how does the Creator govern the universe? How can his Spirit come in contact with matter so as to produce any physical results? The creation and government of the world are represented in scripture as the result of the divine will. “He doeth according to his will in the army of heaven, and among the inhabitants of earth.” The creation of the world and all its appendages is represented as the effect of his will. “He *said* let there be light, and there was light.” “He spake and it was done; he commanded and it stood fast.” If, then, the infinite Spirit, by holding his will unchangeably upon all the multifarious objects of creation, moves unnumbered worlds, and governs the universe, then there is also an energy and power in the human spirit proportionate to its greatness. If you grant that the infinite Spirit, by putting forth an infinite will, can produce infinite results, then surely a feeble



finite spirit by putting forth a feeble finite will can produce a feeble finite result. I only ask of you, as Christian philosophers, the admission that the same *cause* shall produce the same *effect*.

If, however, you deny the correctness of this conclusion, then I have only to say, that you furnish the Atheist with a weapon by which he is sure to defeat you. Argue as long as you please, and even drive the honest Atheist from every other ground, he will at last say—Well, admit there is a God, yet he can do nothing. Your Bible, says “*God is a spirit.*” Hence, he has no hands, feet, nor physical body, as we have. He may, therefore, *will* and *will* to all eternity; yet he can do nothing, because spirit, by its mere mental action, cannot come in contact with, nor in the least affect matter. We know this, says the Atheist, from observation and experience. “And what can we reason but from what we know?” A human being for instance, may sit down and exercise all his mental energies. He may *will* and *will* to endless age, yet he can do nothing—cannot produce the least physical result, unless he uses his hands or comes in bodily contact. I now ask those Christians, who deny that the mind has such power as we are contending for, how can they answer this argument of the Atheist? I contend that they are not able to meet it. There is no human ingenuity beneath these heavens that the Christian opposers of the mesmeric power can summon to their aid adequate to the task. Indeed, it implies a contradiction in terms, and involves them in the following compound dilemma.—If the infinite Spirit, by the energies of his will, can produce infinite results, then a finite spirit, by its will, can produce a finite result. But a finite spirit, by its will, *cannot* produce any result, so an infinite spirit, by its will, cannot produce any result! Of this dilemma they may take either horn. Now for the consistency of these sapient opposers. They admit that

the infinite Spirit, by his will, governs the universe, and produces infinite effects, and yet deny that a finite spirit, by its will, can produce the least physical effect; which is most philosophically absurd! But if a finite spirit, by its living energies, can produce a finite result, then there is a God and the heavens do rule. I am willing to meet any intelligent clergyman in controversy who denies the truth of Mesmerism; and before this enlightened congregation, who shall be our jurors, I will either make him acknowledge the mesmeric power, or drive him to Atheism. I will leave him no other alternative.

We have thus far confined our inquiries to the fact whether there was *any* power at all in mind to produce results independent of bodily contact. I now take a still higher stand, and deny, in total, that there is any *power* or *motion* whatever, in the whole immeasurable universe, except in mind. There can be no *power* without *motion*, nor can there be *motion* except it originate in mind. I care not through how many concatenations of cause and effect you may trace motion, it is after all but secondary, and must be traced back to mind as its starting point. For instance; suppose a ball should lie at rest upon this floor. It would never stir unless motion were communicated to it by some extraneous power. If another ball entered that door and came in contact with the ball at rest, it would communicate motion to it by impulse, losing just as much as it communicated. But here is no beginning of motion, and every one would look around for the cause. If, while gazing, you should see another ball enter the door, struck by a bat, you might not yet be satisfied, whether that bat was held in a man's hand, or whether it was fastened in some machinery prepared, and put in motion by human ingenuity. But you see a third ball enter the door, and not only discover the bat but the hand that grasps it. You are now satisfied. You know that the hand is connected with a body,

and that body with a brain and mind. Now in these three instances there is no beginning of motion. The man's *hand*, the *bat* and first *ball* are but the three instruments through which motion was communicated to the ball at rest, and the man's mind was the sole mover.

As the subject of Mesmerism is directly connected with the powers of mind, and as this is the pivot on which the question between its advocates and opposers must eventually turn, you will permit me to take a wider range in this extensive field. There must be some medium through which the eternal mind comes in contact with gross matter, moves unnumbered worlds according to nature's law, and sustains and governs the unbounded universe. That medium must be the finest, the most rarified, and subtil of inert matter in being. It must be the last link in the material chain of inert substances that fastens on mind. This is electricity. Hence, it is through electricity, that the Great Spirit comes in contact with his universe. This is evident, because it is electricity, as it exists in the human system, through which our spirits come in contact with matter. We are but an epitome of God's universe, and in us is contained every variety of matter and substance in being. "The proper study of mankind is man;" and in this study, the most unbounded fields are opened to the range of human thought.

It may now be asked, if electricity is that substance through which the Creator comes in contact with matter, how then could he act when that splendid substance had no existence? or, in other words, how could he create "all things out of nothing?" I deny the assertion, that God created all things out of nothing, and challenge the proof. *Space* and *duration* exist of necessity, and that space was eternally filled with *primal matter*, which I contend is *electricity*. The scriptures do not inform us that God created all things out of nothing, and surely



philosophy cannot inform us how many nothings it will take to make the least conceivable something! Though it is the commonly received opinion that all things were created out of nothing, yet in all ages of the Christian church, there have been some eminent men of all denominations, who have rejected this idea, and contended that all things were created out of some substance. I have not the time to refer to those persons this evening, yet permit me to name one. A more orthodox man than John Milton never lived, as all know, who have ever read that astonishing production of the human intellect, his "Paradise Lost." He was at war with the idea that all things were created out of nothing. I will present you with an extract from his Treatise on Christian Doctrine, volume 1, pages 236 and 237. As I quote from memory, I may not be correct in every word.

He says: "It is clear, then, that the world was framed out of matter of some kind or other. For since action and passion are relative terms, and since, consequently, no agent can act externally, unless there be some patient such as matter, it appears impossible that God could have created this world out of nothing; not from any defect of power on his part, but because it was necessary, that something should previously have existed capable of receiving passively the exertion of the divine efficacy. Since, therefore, both scripture and reason concur in pronouncing that all these things were made, not out of nothing, but out of matter, it necessarily follows that matter must always have existed independent of God, or have originated from God at some particular point of time."

So you perceive, Milton contends that both scripture and reason teach that all things were made out of matter. I am under no obligations to prove that all things were not made out of nothing, for no man is bound by the rules of logic to prove a *negative*.

But I will, for a moment, depart from this established rule of schoolmen, and undertake to prove that all things were not made out of nothing. To this end, I will call into my service the following argument.

We raise an axe, and, at a single blow, cut in two a piece of wood one inch in diameter. Now it is certain that this wood was not severed instantly in all its parts. If it were, then the lower part would have been cut at the same instant that the upper part was, which is perfectly absurd, and therefore impossible. The axe certainly passed gradually through that wood, and progressively separated one grain after another. This you all perceive. By *instantly*, we are to understand, that no time shall elapse between the accomplishment of any two objects. It may, however, be said, that there are bodies that move with greater velocity than this axe. I will then take another. There is nothing with which we are acquainted, that moves with greater velocity than light; its motion being about twelve million miles in a minute. Hence, the passage of a ray of light from the sun to the earth, would be about eight minutes. It is, therefore, absurd to say that a ray of light could be at the sun and at the earth the same instant, as it would allow no time for its passage. I will now apply the above argument to the subject before us.

If *something* were created out of *nothing*, it could not, in the nature of things, have been done *progressively* or *gradually*, because the instant it became the least possible remove from *nothing* it would be *something*. It must, in the very nature of things, remain *nothing* till it becomes *something*, because there is no possible process by which it can be *gradually* brought forward into something, for there is no existing medium between *something* and *nothing*. Now if *nothing* were created into *something*, it must have been done *instantly*; and if *instantly*, then it

must have been *nothing* and *something* at the same instant, which is the climax of absurdity. It is just as absurd as to contend that the piece of wood before mentioned was severed at the bottom at the same time that it was at the top, or that a ray of light could be at the sun and the earth at the same instant. I shall hold this argument sound until some one is able to refute it.

Hence, I contend for the eternal existence of *primal* matter, which is electricity. But even this primal matter does not exist independent of Deity. It is the natural atmosphere or substance emanating from Him. It is evident that every substance in being has its atmospheric emanation, by which it may be detected before we arrive at the body. I say *atmospheric emanation*, because I know of no other more convenient term, by which I can express my ideas. For instance, the rose, and every species of the flower tribe, have their emanations, which like an atmosphere surround them, and by which we detect their existence before we come in contact with them. For the sake of perspicuity, suffer me to call it atmospheric emanation, which in the above cases is detected by smell. The same is true of every species of trees and plants in being. The same is true of every species of earth, and rock, and mineral, in existence. Each substance has an atmospheric emanation peculiar to itself, and by which it can be discovered by man, or by some other living creature. The camel on the desert will detect water twenty miles distant. The same is true in relation to all the races and tribes of animated beings. Each has its own peculiar atmospheric emanation, by which it may be detected by some other creature, by some instinctive sense of which we have little or no conception. As then every substance in being has its own peculiar emanation, so the atmospheric emanation of the self-existent Spirit, is electricity, which,



proceeding forth from Him, does not therefore exist independent of him.

It will now be said that, on this principle of reasoning, the speaker will make it out that *spirit* itself is *matter*. If by *spirit* you mean that which has neither length, breadth, nor thickness, nor occupies any space, then I have only to say that it is a mere chimera of the human brain, a nonentity, a nothing! Does Deity fill all space? Then he is of course a substance, a real, living, acting and thinking being; otherwise, as Christians, we use words without knowledge, when we say that he fills immensity with his presence. But it may be said that *mind* is *thought*, *reason* and *understanding*, and then be asked, whether *thought*, *reason*, *understanding*, &c., occupy any space? But I deny that *these* are *mind*. *Thought*, *reason* and *understanding* are not *mind*, but the *effects* of mind. Mind is something supremely higher than all these. I yet ask what is that which thinks, reasons and understands? It is the mind. Then mind is something distinct from those effects by which it is made manifest. What, then, it may be asked, is mind? I answer, it is that substance which has innate or living motion; and the result of that motion is thought, reason, understanding, and, therefore, power. As electricity is the highest and most subtil of *inert* substances, as it fastens on mind, and is, therefore, more easily moved than any other inert substance in being, so mind is the next step above electricity, is the crowning perfection of all other substances in immensity — is living motion; and the result of that motion is thought and power. It is the living Spirit from whom emanates electricity, and who, out of that electricity, has created all worlds. Hence, the Creator is a real substance or being, possessing personal identity, and is infinite in every perfection of his adorable character.

Electricity, which is an atmospheric emanation from God, and which is moved by his will, is that

substance out of which all worlds and their splendid appendages were made. Hence, it will be perceived, that electricity contains all the original properties of all the various substances in being. All the varieties of the universe around us—all the beauties and glories of creation upon which we look with so many thrilling emotions of delight, were produced from electricity, which is the inexhaustible fountain of primal matter. By the living energies of the Divine Mind electricity was condensed into globes; not instantly, but gradually. The heaviest particles took the lowest point, or common centre of our globe, and so on, step by step, lighter and lighter, till we reach the surface which is a vegetable mould. On this we find water, a substance still lighter than earth; next air, which is lighter than water, and so on till we reach the sun, which is the highest point in relation to our system, because it is the common centre. The sun is, therefore, pure electricity. Hence, the twenty-nine globes, belonging to our system, are electrically, geologically and magnetically made. They are but twenty-nine magnets revolving around our sun as a common centre.

The sun, being pure electricity or primal matter, is but an emanation from the Deity. It is, consequently, in a positive state. Hence, electricity is continually passing from the sun, as a common centre, to the twenty-nine surrounding worlds; on the same principle that it passes from a positive to a negative cloud. Having done its duty in giving light, heat and vegetation, as well as magnetic power to globes, it is returned by reaction to the sun, and these two motions form the vortices that roll worlds around him. It is impossible that there can be any inherent attraction and repulsion in matter. Attraction and repulsion are but different dispositions of electricity. The best magnets are now made from the galvanic battery. Hence, electricity, galvanism and magnetism are but in substance one and the same fluid, and as this is primal matter, an emanation from the

Eternal Mind, so all the powers of attraction and repulsion originate in Deity. His will comes in contact with electricity, and through that subtil agent he moves the whole immeasurable universe in accordance with nature's law. All worlds are in motion. They roll rapid as the lightning's blaze, and in the most apparent confusion; yet all is calm, regular and harmonious. God is, therefore, connected with his universe, and superintends all its multifarious operations. Though he is thus intimately united to inert matter, yet he is distinct from the whole.

"Thou apart,  
 Above, beyond; O tell me, mighty Mind,  
 Where art thou? Shall I dive into the deep?  
 Call to the sun? or ask the roaring winds  
 For their Creator? Shall I question loud  
 The thunder, if in that the Almighty dwells?  
 Or holds he furious storms in straitened reins,  
 And bids fierce whirlwinds wheel his rapid car?  
 The nameless He! whose nod is nature's birth;  
 And nature's shield the shadow of his hand;  
 Her dissolution his suspended smile!  
 The great First Last! pavilioned high he sits  
 In darkness, from excessive splendor borne,  
 By gods unseen, unless through lustre lost.  
 His glory, to created glory, bright,  
 As that to central horrors; he looks down  
 On all that soars, and spans immensity."

Worlds are not only electrically, geologically and magnetically made, but they are electrically and magnetically suspended and moved by the immediate energies of the Divine Mind. Here is an image in paper costume. I will attach it to this electrizing machine and charge it. See! those papers are now all suspended, and being equally charged, they repel each other. I will now put my fingers near them. See! how they are attracted by my hand. They touch me, give off their electricity, become equalized with my fingers, and then fall. Here, then, is suspension, attraction, and repulsion, by electricity. It may, however, be said, that if



worlds are moved by electricity, that they must necessarily move as quick as lightning. This does not follow. Here is an orrery, with which the most of you are acquainted. I attach it to the electrical machine, and charge. You see it is moved by giving off electricity at its points. But though electrically moved, yet it does not move as quick as lightning. The magnet I hold in my hand was charged from the galvanic battery, and by one single stroke of the battery from the prongs of this magnet towards the bow, I can destroy all its magnetic powers, and by reversing the action, I can just as suddenly restore them.

I have now clearly shown that all motion and power originate in mind, and as the human spirit, through an electro-magnetic medium, comes in contact with matter, so the infinite Spirit does the same, and through this medium he governs the universe. Hence, those who deny the mesmeric power, must, to be consistent with themselves, deny that there is any medium through which mind can come in contact with matter, or else deny that mind, abstractly considered, has any power to produce results. But the denial of either of these is a denial of an all-powerful, self-existent Spirit, the Creator and Governor of the universe. But, on the other hand, how sublime the idea, that God is electrically and magnetically connected with his universe; that, by the energies of his own will, he has condensed and formed worlds from electricity, which is but the atmospheric emanation of his own spirit, and that by electricity he sustains, rolls, and governs them from age to age. And how sublime the idea, that he has "poured spirit from spirit's awful fountain, and kindled into existence a world of rationals." He has poured himself through all his works, and stamped upon them BEAUTY, ORDER, and HARMONY, which are but the reflected impressions of his own SPLENDOR.

## LECTURE IV.

LADIES AND GENTLEMEN: It is a source of gratification to me that public attention, in Boston and vicinity, is completely awakened to the interests of Spiritualism, and that they are giving this subject that investigation which its importance demands. We live emphatically in an age of investigation and improvement, when light seems to be pouring in oceans on our world; and he who shuts his eyes, and then scoffs and sneers because others open theirs and see, is not only recreant to duty, but does society an irreparable wrong. But those who remain in scepticism much longer on the subject of Mesmerism, will be suspected either of ignorance or dishonesty. I make this remark, because there is no possible apology that any man of common sense should remain in scepticism another day. He can go home and try it upon his children or friends, and test its power, and know its truth; and this every man is bound to do who desires to mitigate human pain, and assuage human woes. The subject is one of paramount consideration, and is worthy of your best affections, your most ardent zeal, and your warmest hopes.

In my last lecture, I took into consideration *mind and its powers*, and the medium through which it comes in contact with matter. This medium is electricity, and is that eternal, *primal* matter out of which all other substances were made. It fills immensity of space; and worlds are successively and continually formed by the condensation of electricity under the living and ever-acting energies of the

Eternal Mind. We are floating in an immensity of space that knows no bounds, like the mote in the sunbeam. This is peopled with swarming worlds, in number beyond an angel's computation ; and the residue, which has not yet become the abodes of life, order, and beauty, is filled up with primal matter still in its electrical state. Hence, the work of creation has been going on from eternity, and will continue to progress so long as the throne of the self-existent Jehovah endures, without ever arriving at an end in the sublime career of creation. New brother creations are, therefore, every moment rolling from his omnific hand, and that creating fiat will never, never cease. All this is effected by the energies of mind.

In my last lecture, I stated, and, as I thought, conclusively proved, that thought, reason, understanding, &c., were not mind, but merely the results of mind, and gave what I considered conclusive evidence. I, moreover, stated that mind was a substance that occupied space, that it possessed living motion, and that the result of that motion was thought, reason, and power, and gave what I considered proof. But it seems that both of these positions have been disputed, and hence I will once more touch these two points.

If thought, reason, and understanding are mind, then our minds are annihilated every night in sleep. Because, if all the organs of the brain are wrapped in profound slumber, then there is not a single thought stirring in the whole intellectual realm. It will not answer to parry the force of this argument, by saying that the action of blood upon the brain produces thought, and that this action is suspended in slumber, because the blood flows and acts upon the brain in sleep, as well as when we are awake ; and hence we should, on this principle, think and reason when asleep, nearly as well as when awake. This, however, is not the case. If, then, thought



and reason are mind, I must insist that, in profound slumber, the mind is annihilated, for thought is gone. Hence it is plain, that thought, reason, and understanding are not mind, but the effects of mind.

I will now take a different argument from the one offered in my last lecture, to prove that mind is a substance that has innate motion, and that this motion produces thought. It is admitted on all hands, that the mind resides in the brain, not in the blood-vessels, but in the nerves themselves. Now, if the nerves are very much expanded by heat, it is impossible to sleep. By lying perfectly still upon our beds, there is a coolness steals over the brain. The nerves, by coolness, are made to contract. They continue gently to shrink until they press upon the living substance that they contain, and stop its motion. That moment all thought ceases. Recollect, *mind* is that substance whose nature is motion, and the result of that motion is thought. By pressure, by *force*, it is stopped, and thought is gone. The moment our rest is complete, a nervous warmth comes over the brain. The nerves expand, leave the mind disengaged, it resumes its motion, and thought is the result. As cold shrinks, and heat expands the nervous system, so that we alternately sleep and wake under this double action, so the mind is a living, self-moving, and indivisible substance, which is capable of being compressed sufficient, at least, to prevent its motion.

Having made these remarks, which the circumstances of the occasion seemed to require at my hands, I now invite your attention to what is called by sceptics the incomprehensibility and marvellousness of magnetic sleep; and who, on this account, openly avow the impossibility and inconsistency of any one being thrown into such a state; and who, whenever they witness experiments to test it, freely use the stereotyped words, "*humbug and collusion*," and that, too, with great emphasis, without being

able, however, to detect this great, this wonderful imposition on public credulity!

The greatest objection to the truth of the science of Mesmerism arises from the circumstance, that the subject can see in a manner different from the ordinary mode of vision. That any person can see out of the templar region, or out of the top, or back part of the skull, and through solid walls, and in the darkest night, they contend is too preposterous to be believed. I deeply regret to say that medical men not only give countenance to such declarations made by the common mass, but are engaged in making the same themselves. But I seriously appeal to them whether they have never seen any patients in a certain state of the nervous system, induced by disease, where they could thus see, and when sensation was so perfectly extinct that amputation might have taken place without pain? Have they never seen a case of catalepsy? If not, have they never seen in medical works well-authenticated cases of this disease reported? Surely they will not deny these things. I further inquire; have they never seen a case, nor read, nor heard one reported, where patients in a state of catalepsy have been entirely clairvoyant? where they have seen, as no person in the ordinary way of vision can see? I am conscious that they will not hazard their medical reputation by giving these interrogatories an unqualified denial. Of all persons beneath these heavens, medical gentlemen should be the last to sneer at the idea of clairvoyance, or even total insensibility of a person in the magnetic state.

Catalepsy is a sudden suppression of motion and sensation; a kind of apoplexy, in which the patient is in a fixed posture. If the case be an aggravated one, the patient is sometimes senseless and even speechless. To bring this subject directly and plainly before you, I will relate to you an incident which was stated to me about six months ago by Dr. Pat-

terson, an eminent physician of Lynchburg, Virginia. A young lady was taken sick. Her physician, who lived some eight or ten miles distant, was sent for. He found her in a state of catalepsy. Though there was no sensation in her body, yet she had occasional fits of talking. He prescribed, stated that he should be there the next evening, and left. The evening came, and a most tremendous storm of rain, with high winds, set in. The darkness was profound. As the family were seated in silence and anxiety in the same room where the patient lay, some one said, "Well, our doctor will not be here to-night." The sick lady answered; "Yes he will; he is coming now; he is riding on horseback, and is all drenched with rain." The family supposing this to be a mere reverie of the brain, a touch of delirium, made no reply. Nearly an hour passed on; and the storm continuing with unabating violence, one of the pensive group again broke the silence, and exclaimed with a feeling of regret, "Well, it is certain our doctor will not be here this dark stormy night!" The sufferer again answered, "Yes he will; he is most here now; there he is hitching his horse; he is coming to the door." They heard the raps; the door was opened, and in came the doctor. I now ask, how did this lady in a state of catalepsy see the physician several miles distant, through the walls of her house and in so dark a night?

This report was given in a medical journal and well authenticated. And moreover, there are many of a similar character; and of these facts medical men are well aware. Now I appeal to them, who are present on this occasion, that, if it is possible to throw the nervous system into a condition by disease, so that the patient can see in a manner entirely distinct from the ordinary mode of vision, *then*, how can they, without presumption, affirm that a person cannot be thrown into a similar state by Mesmerism? It is proved by medical works that such a



state of the brain is possible; and who will take upon himself to affirm, that it can be induced by no other means than disease? As a state of catalepsy is thus frequently attended with clairvoyance, and with total insensibility, so that amputation could be performed without pain, then why should we marvel when we see the same identical phenomena clustering around Mesmerism? I have only to say that, our surprise is wholly gratuitous.

I appeal to medical gentlemen present. Have you never seen a case of natural somnambulism? There are hundreds of them occur in this city; and in every town there are those who rise in their sleep, perform labors, and return to their beds without knowing it. In this state they have gone to the top of house-frames, walked on the ridgepoles, and safely descended. They have, in the darkest nights, walked over dangerous and rapid streams on a mere scantling in safety, where a slight loss of balance would have been death, and where it would be impossible for them to have crossed in their wakeful state. Women have arisen, and in this state have done the nicest needle-work. And how did these see? Surely not with the natural organ of vision. A young lady at boarding-school, learning to paint miniatures, and on preparing one for examination-day, found that she should be excelled by the other pupils. It worried her much, and to her surprise she found in the morning, that her picture had greatly advanced under the delicate touch of some experienced hand. She charged the deed upon her teacher, who disclaimed all knowledge of the fact. But on the next morning the picture was nearly finished, but the transgressor could not be found. The Preceptress being strongly suspected, secretly sat up and watched. In the dead of night, when all was still, the young lady arose, and in a dark room arranged her work, mixed her colors, and began to paint. Her Preceptress lit a lamp, entered the room,

and saw that lady finish her picture. She then awakened her. How did she see how to mix her colors, and to give the nicest touch with her pencil where no human eye in the wakeful state could discern an object? Such facts as these, and even more wonderful, are well known to medical gentlemen. Now, if persons can by some cause be thrown into somnambulism upon their beds, then reason teaches that they may be thrown into the same state, and even a much deeper sleep by the magnetic power.

We will now take into consideration the philosophy of clairvoyance. It is evident that *seeing*, *hearing*, *feeling*, *tasting* and *smelling*, belong exclusively to the mind. And as we have clearly proved that electricity is the only substance that can come in contact with mind, so it is through the agency of this fluid that sensations are transmitted to the mind. Hence, it is through the medium of electricity that we see, hear, feel, taste and smell.

The power of sight being in the mind, it is evident that we never saw any thing out of our eyes. The whole of this congregation, with all their different costumes, their various complexions and different appearances, and all their relative distances from each other, are struck upon the retina of the speaker's eye, on about the bigness of a quarter of an inch. By the agency of electricity it is conveyed through the optic nerve to the mind where it is seen. Hence, we never saw a piece of matter but only its shadow, the same as when you look into a mirror, it is not yourself, but your image that you see. Electricity is that substance that passes through all other substances. Air cannot pass through your cranium, nor through these walls, nor metallic substances. But as all these have countless millions of pores, electricity can pass through them. Now if our nervous system could be charged with the nervo-vital fluid, so as to render the brain positive, and thus bring it into an

exact equilibrium or balance with external electricity, then we should be clairvoyant. Because the nervous system being duly charged, and even surcharged, the great quantity of this fluid passing in right lines from the mind, as a common centre, and in every direction through the pores of the skull, renders it transparent. Uniting with external electricity which passes through these walls and all substances, which are also transparent, the image of the whole universe, as it were, in this transparent form, is thrown upon the mind, and is there seen, and seen, too, independent of the retina. On this principle, the whole of those objects which are opaque to natural vision, are rendered transparent to the clairvoyant, and he sees through walls in succession, and takes cognizance of their relative distances, on the same principle that we in a wakeful state could look through said walls if they were thin, transparent glass. On this principle, if the subject be charged too much or too little, he cannot see clearly. Or if the night be rainy, or even damp, and unfavorable to electricity, then experiments in clairvoyance must fail, or be very imperfect. The subject must be magnetically charged exactly to that degree which will bring him into magnetic equilibrium with external electricity. Then, if the night be favorable, the experiments will most likely prove successful.

That the above principles are correct, and that *taste, seeing, &c.*, are electrically conveyed to the mind, try the following experiments. Take a half dollar, and a piece of zinc of the same size. Touch them separately to the tongue, and you will not perceive any taste. But put the tongue between them, and, in this position, touch the edges of the two pieces together over the end of the tongue, and you will taste a pungent acid. This taste is produced electrically. Zinc contains a greater portion of electricity than the silver, and when they come in contact it gives it off to the silver, and conveys the sensation



of taste through the glands to the mind. In further proof of this being electricity, put the half dollar against the gums under the upper lip. Open the mouth and lay the zinc upon the tongue. By moving the tongue up and down, you will touch the pieces together, and every time they come in contact you will not only perceive the same taste before described, but you will see a flash of lightning. Now that this lightning is seen directly by the mind, and independent of the natural organ of the eye, you may enter a dark room, and in the darkest night; close your eyes and even bandage them, and yet when you touch those pieces, as described, you will see the flash, even when one from the heavens could not be seen. This flash is conveyed through the nervous system directly to the mind, where alone exists the power of vision. This is not only proof that taste and sight are electrically conveyed to the mind, but also that electricity is that substance which alone comes in contact with mind.

It is the same in relation to the other senses. Even *hearing* is not produced by the concussion of the particles of our air, but by the vibration of the particles of electricity conveyed to the mind, and in that tremulous manner through the organ of the ear coming in direct contact with mind. It is impossible, in the nature of things, that so gross a substance as air can pass the barriers of the ear and enter the brain to produce any sound. But it may be said, that though the particles of air do not enter the brain, yet with a vibrating motion they strike the drum of the ear and convey sound to the mind. This cannot be, because there is no air in the brain itself; and hence, there is no internal aerial medium through which sound could be transmitted to the mind, even if we admit that the concussion of the particles of external air conveyed it to the drum. I yet ask, what is the internal medium beyond, through which that sound is conveyed to the mind? There is no air

there ; and if it be a vacuum, then no sound whatever can be conveyed. The truth is, that the same substance in tremulous motion, which conveys sound to the drum of the ear, also passes through it into the nervous system, and conveys its oracle to the very throne of the living mind. This is electricity, which is the only correspondent or mediator between mind and matter, laying its brilliant hand upon both parties, and bringing them into communication.

The sense of smell exists in the mind, and from surrounding substances the sensation is electrically conveyed to it. But as *smell* is so nearly related to *taste*, the same argument may be applied to both. I will therefore proceed to notice the sense of *feeling*.

It is generally said that the sense of *feeling* is in the nerves. But I contend that it belongs exclusively to the mind, the nerves being the mere medium through which it is electrically conveyed to the mind. Indeed, all our sensations, whether of *seeing*, *hearing*, *feeling*, *tasting*, or *smelling*, are conveyed to the mind, through the nervous system, from their correspondent organs, which are but the mere starting points, or inlets of sensation. And as the nervo-vital fluid, which is of an electric nature, is the only substance that acts through the nerves, so electricity is the agent which conveys all our sensations to the mind. Though it is said that feeling is diffused over the whole system, yet strictly speaking, this is not true. All feeling is in the mind. It is evident that the mind resides in the brain. It is not diffused over the whole nervous system, for then we might be as sensible that thought proceeded from the hand or foot, as from the head. In this case, the loss of a hand or foot would be the loss of some portion of our minds. The spinal marrow is but a continuation of the brain. Branches shoot out, and from these, other branches in infinite variety, until they are spread out over the whole system ten thousand times finer than the finest hair-sieve, — so fine that

you cannot put down the point of a cambric needle without feeling it, and you cannot feel unless you touch a nerve. Hence, you perceive how very fine the nervous system must be! Of this system, the brain is the fountain, and is the local habitation of the mind.

Now touch the finger to any object, and that touch produces a corresponding action upon the brain, and through the agency of the electro-magnetic fluid, that sensation is conveyed to the mind. It is the mind that feels it, and by habit we associate the feeling with the end of the finger. But amputate the arm, and then touch the corresponding nerve at the end of the stump, and he will yet associate the feeling with the end of the finger. But the feeling is not even in the end of the stump. It is in the mind which has its residence in the brain.

I knew a blacksmith who had his leg amputated above the knee. When healed, he put on a wooden leg, and resumed his labors in the shop. He could feel his leg and toes as usual, and many times in a day, he would, without reflection, put down his hand to scratch his wooden leg. Being unlearned and superstitious, he supposed that his leg was buried in an uncomfortable position, and therefore, haunted its wooden substitute. He dug it up, placed under it a soft cotton bed, and reburied it; but all to no purpose. He made the circumstance known to his physician, who told him to find the corresponding nerve on the stump, and he could cause the itching sensation to cease. He did so, and the difficulties were at once overcome.

A gentleman called upon me, in October, 1842, at the house of the Hon. T. J. Greenwood, in Marlboro'. He stated, that he injured his arm, the cords contracted and drew up his fingers, so as perfectly to clench the hand. It was in great pain, and the arm was amputated just above the elbow. And though three years had passed away, he said



there was yet a constant pain as though the fingers were drawn up; and from that contraction the pain seemed to proceed. Now the whole of this difficulty was felt in the brain. If I may be allowed the expression, the brain has its legs and arms, and toes and fingers. Or allow me to go entirely back. It is the mind which has its limbs and all its lineaments of form, and from which all form, proportion and beauty emanate.

I observed a moment ago, that the spinal cord was but the brain continued. Now let a knife be inserted between the joints of the spine, and let this cord be severed, and all the parts of the body, below the incision, will be paralyzed. You may now cut or burn the legs, but all feeling is gone; neither can they be moved by the will. The will cannot come in contact with flesh and blood, only through the electro-magnetic fluid. The mind is in the brain, and as the spinal marrow is severed, so the lower parts are separated from the fountain of feeling. The communication of the electrical influence is destroyed between the extremities and the mind, and hence, the extremities can convey sensations to the mind no more.

I might continue the argument to an indefinite extent to prove that all our senses (*seeing, hearing, feeling, tasting and smelling*) are in the mind, and that these sensations, through their corresponding organs, are electrically conveyed to the mind, through the nervous system, but I forbear, and proceed, as usual, to the anticipated experiments of the evening.

## LECTURE V.

LADIES AND GENTLEMEN: We are again assembled to take into consideration the subject of Mesmerism. Its growing interest in the public mind is manifest, by the increasing throngs that assemble in this chapel, to investigate its claims to truth and science, and the multitudes that are obliged to retire, unable to gain admittance. As several notes, since my entrance into this house, have been handed me, I shall be obliged to omit introductory remarks, and attend to two or three important requests.

An inquiry is made as to the number of degrees or states into which a subject may be thrown. In reply to this, I would say, that there are but FIVE degrees which have, as yet, come under my observation. The FIRST degree is, when the hands or even the whole body of the subject can be attracted by the conjoint action of the mental and physical energies of the magnetizer. The SECOND degree is, when the hands, or body of the subject, can be attracted by the mental energies alone, or by the physical energies independent of any mental effort. The THIRD degree is, when the subject can neither hear nor answer any person but the magnetizer and those who are in communication. The FOURTH degree is, when the subject can taste what the magnetizer tastes, and smell what he smells. The FIFTH degree is clairvoyance. I would not be understood that these *five degrees* always occur in the order I have now stated them; but I mean that there are these five different degrees. Some never seem to go further than the third degree, and no surgical

operation should be performed, unless the subject be put completely into this third state, so that no voice but the magnetizer's can be heard. It can then be performed without any pain.

Another inquiry is made, whether any person can put himself into communication with the subject without the magnetizer's consent? I answer, yes. Any person may put himself into communication by ardently fixing his attention upon the subject while another is magnetizing him, especially if he sits near him. Or he may do it by touching, or too freely handling him. He may do it by violently throwing his hands towards him, and within a foot of his body. Or, lastly, he may take two or three electric shocks from a charged Leyden jar, within eight or ten feet of the subject, being careful to fix his eyes firmly upon him while taking the shock. The second or third shock, the subject will start with him who receives it—and when he starts he is in communication.

A *third* inquiry is made, whether any one but the magnetizer can awaken the subject? Certainly. Any person who is put in communication with him can take him out of the state. Or by a firm determination, he can awaken himself. In fact, he may be put in bed, and in a few hours, say from eight to fourteen, he will come out of it the natural way.

A *fourth*, and last inquiry is made, if magnetism be true, why has not more of it been seen, at least in some small degree, in different ages? I answer, that its history dates back to a very early age which I cannot now pursue, but would refer you to the "*MAGNET*," a work published by the Rev. La Roy Sunderland, in New York city, and which can be had in monthly numbers, at two dollars per annum, and may be obtained in Court street, in this city. It is a work which is conducted with great ability, and should be in possession of every family. But the inquirer asks, "why has not more of it been



seen, at least in some small degree, in different ages?" I answer, it has been seen and felt. Have you never read the bold, lofty, and full-gushing eloquence of Demosthenes, whose thunders roused Greece into action, and moved her sons as the wind in its rushing majesty moves the sublime magnificence of ten thousand forests? This was but the magnetic principle, the lightning of the mind, by which they were electrified, and made to act as one man against the powers of Philip. The same is true of Cicero, who shook the Roman senate with his voice, and beneath the electric glance of whose awful eye, even Cataline quailed. I am well aware that you will call this sympathy. But what is sympathy? It is the nervo-vital fluid thrown from a full, energetic brain, upon another of kindred feeling. That brain being roused effects another, and that still another, till the whole assembly are brought into magnetic sympathy with the speaker, and by him are moved as the soul of one man.

As a further answer to this question, I will notice one fact more; and in doing this, I shall remove what has long been considered as a stigma on a large and respectable denomination. I mean the Methodists. Ever since that class of Christians had a religious existence in the United States, persons have fallen down into a species of trance. Other denominations call this delusion, and many call it deception, because such things never occur in their meetings. But there is no deception in this—it is really the magnetic state—or more properly the spiritual state. Every preacher cannot do it, and as it is done without contact, comparatively few are subjects of it.

But take a preacher of strong muscular powers; one who has large concentrativeness, and eye of lightning, and a warm, a sincere and ardent soul. He enters a tent at camp-meeting, where there are fifteen or twenty persons. He kneels down and

prays most fervently; he rises and sings most devotionally. He is in close contact with his little group. He begins to exhort most sincerely; and soon the deep fountains of his soul are broken up. A female, perchance, is moved to tears. His concentration being large, he keeps his eye steadily fixed upon her, and he wills and desires, that she shall feel as he feels, and be converted to God. At length she falls into this singular state. She has gone there in the preacher's feelings, and in his feelings she will come out of it. Now, if he would follow my directions, he could restore her in two minutes. I will pledge myself to arouse any one from this magnetic state in five minutes. Dr. Cannon, of this city, took a lady out of this state a few weeks ago, in Provincetown, who was thrown into it in a religious meeting, and who appeared nearly lifeless. A report of this was published in the "Christian Freeman." Now all these are really magnetic effects that we have seen, and for many years in succession. So the inquiries are all answered, and I hope, to the satisfaction of the inquirers and the congregation.

I must now proceed to notice the dangers and abuses of Mesmerism. It is often said by its opposers, that even if it be true, yet it is dangerous, because it can be abused, and therefore ought not to be practised. But do you know of any blessing beneath these heavens but what has been, and still continues to be abused? No, you do not. Do you know of a more common blessing than taste? yet to gratify their taste, millions on millions have gone down to a drunkard's tomb! Mothers have been more than widowed, and children more than orphanised. They have been beaten and abused, and suffered cold, and hunger, and nakedness. Under it, crimes have been committed, and the state prisons filled with wretched men. Human beings have also by millions gone down to their graves through excess in eating. But is taste a curse because men abuse

it? and must it, therefore, be struck from the catalogue of Heaven's mercies? All answer, no. Acquisitiveness, benevolence, and combativeness can be abused, and so can all the organs of the human brain. But ought they not on that account to be indulged?

Once more; there is not a greater blessing than the gospel of Christ. It teaches us to love and forgive our enemies; to resist not evil, and to do unto others as we would that they should do unto us. It is calculated to moderate our feelings in prosperity—to comfort us in the day of adversity—and to sustain us under all the troubles and disappointments incident to mortal life. When our parents, friends and children are on their dying bed, we can shake the farewell hand of mortal separation, with the hope of meeting them again in future realms. And not only so, but when we lie down upon the bed of death, and the embers of life feebly glimmer in the socket of existence, then the gospel of Christ points us to brighter scenes—scenes beyond the tomb. Yet men have abused that gospel, and one denomination has risen up against another, and doomed each other to the stake. Rivers of human blood have flowed in the holy wars. But is the gospel a curse, and should it be struck from existence merely because men abuse it? No, is the answer of every Christian heart. Then the objection fails. One thing must settle this point. There is nothing that God has established as a law in our nature, but what was designed to be a blessing to his creatures. The magnetic principle is not of man, but one the Creator has established, and is, therefore, a blessing. And if it could not be abused, it would differ from all other blessings he has bestowed on man.

But it is said, that a man upon the high-way may be thrown into the state and robbed. But I deny that any person can be thrown into the state against



his will, if he will at the same time use physical resistance. And when in the magnetic state, he has twice the strength to resist, and defend himself, that he has when out of it. We generally know with whom we have to deal, and surely we would not suffer an enemy, nor the unprincipled, to put us into the mesmeric slumber. But if you wish to be safe, and are really fearful of consequences, I will give you a rule of action. It is this: never allow any one to magnetize you unless it be in the presence of a third person. Observe this rule, and no danger arising from this source will ever cross your path.

Having answered these objections, I will now show you where there are real dangers. In the first place, though every person can be mesmerised, yet there are but few who can be easily thrown into this state. The greater proportion, by far, would require several hours of hard labor. Hence, when one is found who is easy to mesmerise, curiosity is awakened, and every one wishes to make a trial of his power and skill. One mesmerises this individual in the morning, another in the evening, and a new set of operators perform the same task on the next day, and so on. Now, in such cases, there is that mixing and crossing of all these different fluids in the subject's brain, which, if persisted in too long, will prove injurious, even if all these magnetizers are healthy persons. If you mesmerise a person, and thoroughly wake him, yet the whole of that fluid does not completely pass from his brain short of a week. Select one healthy magnetizer, and continue him. If you change to another, then wait a fortnight before you allow him to operate. Too much care in this respect cannot be taken. But I point out to you a still more serious danger.

There are persons who undertake to mesmerise others, who have some local disease, or are in feeble health. By so doing, they injure themselves, and also the subject. Such persons have no nervo-vital

fluid to spare, and what little they have is in a diseased state, and unfit to be thrown upon the nervous system of another. I care not what the disease may be, by long persisting in mesmerising a person, that disease will be, at length, communicated to the subject. Great caution, in this respect, should be observed by both parties, if they would not impair their health. Weakness of lungs, and even consumption, may be, by thirty or forty magnetizings, brought upon an individual, and send him to his grave. I therefore seriously admonish you to beware of this common danger. Never allow any person of a poor constitution to put you into this state; and I also warn those who are diseased, or even in delicate health, never to mesmerise others, for they will, by so doing, inflict upon themselves a serious injury.

But, on the other hand, there is no danger in a healthy person magnetizing those who are diseased. As the operator imparts the nervo-vital fluid, and does not receive any in return, he is in no danger of taking the disease of his patient. Caution is, however, to be observed in taking the patient out of this state. He should not make the upward passes in such a manner as to throw the fluid on himself. If he do, he is in some danger of contracting the disease. An experienced magnetizer will understand how to avail himself of this caution.

Once more; there are persons who undertake to magnetize others who are entirely ignorant as to the mode of operation, and frequently bring persons into serious difficulty by getting alarmed, or otherwise thrown out of bias in their feelings. Several cases of this kind I have been called to attend to, in various sections, and some of a very serious character. No persons should undertake to mesmerise others until they shall have learned of some experienced magnetizer how to perform it, and made themselves acquainted with all the difficulties that may cluster around it.

Having attended to these important points, I will now turn your attention to local magnetism. By local magnetism, I mean the magnetizing of some part of the human body without charging the whole brain. Hence, the finger, the hand, the arm, the leg, yes, even the eyelid, the lip, or the tongue, may be mesmerised while the person is in the wakeful state, and so may be any of the phrenological organs. It is true, that this cannot be so easily done on persons who have never been mesmerised at all, as on those who have been thrown into the state. If the brain has been once magnetically subdued, then there is no occasion, even if the amputation of a limb is to be performed, to magnetize any other part than the one to be subjected to the operation. If a person be very hard to mesmerise, then it will be proportionally difficult to mesmerise any limb. But it will be borne in mind, that however long it may take in successive sittings to magnetically subdue the brain, yet after that is once accomplished, then the person can, in future, be wholly mesmerised at any time in five minutes, and locally so in a much less period. Hence, should an arm be broken or mutilated, it will only be necessary to put that limb into the magnetic state, and it can be set or amputated without pain; and thus, by occasionally renewing the mesmeric action, it can be kept in this state and healed, without ever experiencing any suffering whatever.

I perceive that some smile in view of these statements. They are truly so wonderful, that incredulity adjures us to reject them. But they are, nevertheless, Heaven's unchanging truths, which cannot bend to circumstances, nor shape themselves to the belief or scepticism of men. They stand out in bold relief, and bid defiance to the sneers and scorns of mankind. A surgical operation has just been performed in Lowell on a lady while in the mesmeric state. A tumor was extracted from the shoulder,



where it was necessary to cut to the depth of two inches. Dr. Shattuck was the magnetizer; and in the presence of several medical men of Lowell, one of whom was the operator, this tumor was removed without the slightest sensation of pain. This was not done in a corner, but publicly, and in the presence of several hundred spectators. It is too late in the day to cry "*humbug and collusion*," for the battle is fought, and the victory is won, and the scale has turned in favor of truth, and turned with most preponderating weight, and on the stereotyped argument, "*humbug and collusion*," is written "TEKEL."

Well-authenticated facts, and medical reports of operations in surgery and dentistry, performed under the energies of Mesmerism, in both continents, and without pain, are continually reaching us. And with this flood of light pouring upon the world, and when men of the first talents and science in the republic of letters, and out of all the various professions and denominations, are among its advocates, scepticism is not only waning, but justly losing its popularity. Those men have seriously investigated and weighed the matter, and they severally declare, as did the Rev. Mr. Pierpont, on the last evening, before two thousand hearers, in this house, "I have no *belief* nor *unbelief* on this subject. I KNOW, I KNOW it to be so!" And now I ask, what ought the *mere opinion*, or the expressed *unbelief* of even an honest sceptic, to weigh against the absolute and certain *knowledge* of an equally honest, intelligent, and scientific man, whose character is above suspicion? I leave the candid to judge, and have only to say, that in the face of modesty, they have no right to call this science "*humbug and collusion*."

Others pretend that the science of Animal Magnetism was condemned by the French Committee in Paris, among whom our illustrious Franklin was numbered. And as it received its condemnation under the scrutiny of such minds, therefore they

conclude that it has no foundation in truth. There always have been, and still are, men who dare not think for themselves, but wholly lean upon the opinions of others. Their father, their doctor, their lawyer, and their minister, thought thus and so, and they think just so, too. Their fathers put down a central stake, gave them their length of line, and bid them travel round in that circle of revolving thought till the day of their death! All beyond that circle is darkness! Their field of thought is as exactly measured off to them, and just as legally bequeathed to them, as their farms. They received them both by inheritance. For the one they never *labored*, and for the other they never *thought*! And they never questioned the *truth* of the one, any more than they did their title to the other!

But surely the French Committee did not deny the truth of the experiments produced, nor pronounce them "*humbug and collusion*." They simply decided that the evidence adduced was not sufficient to prove that the magnetic state was caused by a *fluid* proceeding from the magnetizer. They attributed the singular effects they witnessed to the power of the imagination. But it will also be remembered, that this committee were not all agreed, and hence appeared the remonstrance of the minority, which it would be well for modern sceptics to read, side by side with the report.

Many sceptics have been obliged, like the French Committee, to admit certain results as being truly wonderful, and, like them, attribute it to the force of the imagination. But to believe that the imagination can bring human beings into a state where limbs can be amputated, tumors cut out, teeth extracted, and broken bones set, and the whole healed without experiencing one throb of pain, — to believe, I say, that the imagination can do all these wonders, in giving such boundless triumph over pain, requires a far greater stretch of credulity than to believe in the

magnetic power! And surely if the imagination possesses the wonderful charm to bring the nervous system into a condition where we can bid defiance to pain, and gain a complete victory over the whole frightful army of human woes, then surely the science is equally important, possesses the same transcendent claims upon our benevolence, and the man who discovered that the imagination possessed this charm, is worthy of the united thanks of all human-kind; and being dead, his bones are worthy to repose with the great men of the universe. In this case, it will only be necessary to change its name, and call it  
THE SCIENCE OF THE WONDERFUL POWER OF THE  
HUMAN IMAGINATION TO CHARM ALL PAIN.



## LECTURE VI.

LADIES AND GENTLEMEN: In the first four lectures I delivered of the present course, I brought forward the philosophy of Mesmerism, and flatter myself that I have not only succeeded in establishing it as a science, but have shown it to be one of transcendent interest to the human race. Here love and benevolence stretch out a healing hand over a world groaning and travailing in pain. Those groans, by that silken hand, shall be hushed, and those pains be removed. There is a power basined up in the fountains of the soul, that has long been dormant. But it is rousing up and stirring itself for some mighty action, and is already beginning to gush forth in healing streams on the world. This science is in its infancy, is imperfectly understood, but yet it breathes the breath of mercy as a sovereign cure for all human woes.

In my last lecture, I answered several notes of inquiry, pointed out the dangers of Magnetism, refuted several common objections in relation to its abuses, noticed the utility of the science in performing painful surgical operations, and took a friendly glance at the conduct of men in justifying their scepticism by pleading the general issue of the Report of the French Committee, and concluded by touching lightly upon the power of the human imagination.

I now stand before you in the confident conviction that much good will result from my labors to the cause of benevolence and mercy. I am urged to repeat my course of lectures next week, but it will

be out of my power to comply with this request at that time, but have consented to do so, week after next. As this will be my closing lecture for the present, I can render you no greater service than to show what connection this subject has with divine revelation. I am well aware that many will call me an enthusiast, and sneer at, and condemn me for thinking independently. But when the path of duty is plain, and when I am once satisfied of truth, I then go on, and reason, fearless of all consequences. Under such circumstances, I have nothing to do with the inquiry, what will men think of me? I care not what they think, and much less do I care what they say. I suffer no man to invade the sanctuary of my civil and religious rights, and dictate to me how I shall think, or what I shall believe, or what I shall proclaim. I therefore hold no one responsible for what I shall advance in this lecture, nor do I know as there is one, with whom I am connected, who will endorse my ideas.

I believe the doctrine of our Saviour to be a perfect doctrine, and exactly adapted to the bodies as well as to the souls of men. I believe that he is our example to follow, and as he went about doing good, healing sickness and relieving distress of body as well as preaching the gospel to heal the moral maladies of the soul, so it is our duty to do the same. It is, moreover, most evident that his doctrine, to the full extent he commanded his apostles to preach it, was to go down to all subsequent ages, so long as human beings should have a habitation on earth. And our Saviour just as much commanded his apostles to heal the sick, as he did to preach the gospel. Now I cannot believe that one half of the power and mercy of his doctrine should cease with the ministry of his apostles, and the other half continue. I cannot believe that its healing efficacy, so far as the body is concerned, should cease, and what was applicable to the soul should continue. If this

be so, then what a favored generation of Christians existed in that day, so far, at least, as healing the body was concerned. It was said, in the apostolic age, "Is any man sick, let him send for the elders of the church, and let them lay their hands upon him and pray, and the sick shall recover." I believe this now, and so far as we have power and faith, it can be accomplished now as well as ever.

There is a difference between a miracle and a gift of healing. If an arm be palsied, we know that the difficulty exists in the brain, and that nothing more is necessary than to throw upon it a sufficient quantity of the nervous fluid to bring it into healthy action. The moment this is accomplished, the difficulty existing in the arm, which is but secondary, will be relieved. To restore this, would be a gift of healing, but not a miracle. What, then, would be a miracle? Answer; amputate an arm, and then cause a new one to grow out. Though healing diseases is sometimes called a miracle, yet when speaking of them specifically, they are not so denominated. Paul says, "God hath set some in the church; first, apostles; secondarily, prophets; thirdly, teachers; after that, miracles, then gifts of healings, helps, governments," &c. And there is not a scrap of evidence that these things were ever to cease while the generations of men endured.

Now if our Saviour restored a palsied arm, then there must something have passed from him to the person healed in perfect accordance with the principles of animal life. It must, therefore, in this case, have been the nervous fluid, as this was the only substance that could have restored this arm.

It is undeniably true, that there was always something passed from our Saviour, when he exercised the gift of healing, to the person whom he restored. In evidence of this, you will recollect, that on one occasion when he was called to visit a sick person, a multitude followed after, and thronged him. As he



passed by, a woman, who had been afflicted with an issue of blood for twelve years, touched the hem of his garment, and was made whole. He turned himself around, and said, Who touched me? His disciples exclaimed, "Master, the multitude throng thee, and sayest thou, Who touched me? But he perceived that virtue had gone out of him." The word *virtue*, in this instance, does not mean moral goodness. It means *force, power, efficacy*; the same as when we say a medicine has great *virtue* in it.

Our Saviour so lived, and breathed, and moved in the divine Being, that he became one in communication with him; so that when the Father *willed*, he felt that will—he himself then willed, and it was accomplished. So, if any one bowed in reconciliation to God, he became one with the Saviour, so that the Redeemer, also, felt that one's will. Such was the case of this woman. She willed in faith to be healed. The Saviour felt that will—He willed and it was done. Now every being has power in proportion to the energy of his own will, but the energy of the will, depends upon the intrinsic greatness of that being's mind. And as a miracle is a thing performed by the energy of the will, so *that* mind must be great in power and goodness, that is capable of performing a miracle. We sit down, and put forth the energy of a thousand wills, and at last produce but a small result.

The apostolic power was far greater, and in the same ratio, their results were more splendid and glorious. But still they had not the power of Christ. The leper said, "Lord, if thou *wilt*, thou canst make me clean. Jesus stretched forth his hand, and touched him, and said, I *will*, be thou clean, and his leprosy was cleansed." By a word, he put to right disabled limbs, and drew back life and warm gushing health to their abode. He put forth a greater energy—and said to the winds and waves, Peace! be still! His will fastened upon electricity in the heavens, equal-

ized that fluid, hushed the winds, and calmed the waves. He opened the blind eye to the splendor of the noon-tide blaze, and instantly penciled on its retina, the universe. He opened the deaf ear, and poured into its once silent, but now vocal chambers, the harmony of rejoicing nature. He spoke, and the dead stirred in their graves, and rose up from their icy beds before him, and walked. That same dread voice shall speak with a living energy, that the very heavens shall hear, and the dead shall rise to die no more, and turn their eyes from the dark, ruinable tomb on the opening scenes of eternity! Mind and will in the Creator, still more increased, move unnumbered worlds. That same will, now infinite and immutable, puts forth creative energy. He spake, and it was done; he commanded, and it stood fast; laid the measures thereof, and stretched the line upon it when the morning stars sang together, and all the sons of God shouted for joy. Hence, every grade of mind, from the humblest up to apostolic greatness; up to angel and archangel, cherubim and seraphim; up to Jesus Christ, till it reach the infinite Jehovah, has power proportionate to its greatness and goodness. Hence, it will be readily understood, that a miracle is nothing more than a result produced by mind itself, independent of all physical energy, except that one substance which is put into motion by the living mind.

It may perhaps be said, that the apostles were inspired to heal, and as we are not inspired, therefore, we do not possess the gift to heal. On this principle I might reply, that the apostles were inspired to preach, and as we are not inspired, therefore, we have no gift to preach! I grant that the apostles were inspired to preach and to heal, because it was not possible, that at the starting point, they had any other means for preparation. But now men preach, not by inspiration, but because they feel it to be their duty. So men must now heal because they feel it to be their duty.

It is by no means to be expected that we can come up, at once, to apostolic power. No; our faith is too weak. But let us bring up our children in the faith as we ought, and they will learn to mesmerise as naturally as they learn to walk. Their concentrativeness will become largely developed. Their children will be born with more favorably developed heads, and become greater in goodness, until at length the whole apostolic power will return to the earth in all its primitive splendor. It is SPIRITUALISM, because it is the innate power of the living mind, executed through the agency of the will. It is that power which created worlds, for this was done by the will of God. It is that power by which worlds are governed, and creatures ruled, for this is also done by the will of God. It is that power by which we make impressions reciprocally upon each other, for this is done by the will of man. And lastly, it is "that power which shall awake the dead from dreamless slumber into thoughts of heaven," for this will be done by the will of God, and there is no medium, only electricity, through which he can come in contact with his creatures.

I will now bring forward a few cases from scripture, to show that the living have been thrown into a singular slumber by the very presence of immortal beings. Indeed, there is scarcely an instance where angels have appeared to men, but what it has had this effect. I will bring forward those that first strike my mind, regardless of their arrangement.

It will be remembered, that when John the Revelator was in the isle of Patmos, he had this vision: "And being turned, I saw seven golden candlesticks, and in the midst of the seven candlesticks, one like unto the Son of man, clothed with a garment down to the foot, and girt about the paps with a golden girdle. His head and his hair were white like wool; as white as snow, and his eyes were as a flame of fire; and his feet like unto fine brass as if



they had been burned in a furnace, and his voice as the sound of many waters. And he had in his right hand seven stars, and out of his mouth went a sharp two-edged sword, and his countenance was as the sun shineth in his strength. And when I saw him I fell down at his feet as one that is dead." Here then, is a singular slumber approximating death.

Our Saviour, when he was transfigured on Mount Taber, took Peter, James and John with him. For a moment he was changed into his resurrection splendor, and met Moses and Elias in glory. The sacred historian in describing the scene, says, "And his face did shine as the sun, and his raiment became shining, exceeding white as snow, white as the light, so as no fuller on earth can white them, and there appeared unto them Moses and Elias talking with him. And Peter and them that were with him were heavy with sleep; and Peter said, Lord, it is good for us to be here. Let us build here three tabernacles; one for thee, one for Moses, and one for Elias, not knowing what he said." That is, when he came out of this sleep he did not recollect what he had said. They were thrown into this state by the very presence of these minds.

Do you remember that after our Lord had eaten his valedictory supper with his disciples, he went into the garden of Gethsemane, and commanded them to watch. He went a few steps from them and prayed in agony, and sweat as it were drops of blood falling to the ground. The guardian angel of Jesus Christ appeared from heaven strengthening him. The apostles fell into a deep sleep. Though this was a scene of great interest to them, yet it seems that the presence of this angel thus affected them.

He was nailed to the cross between two malefactors to darken his glory and blot his name. The Jews were his accusers, and the Romans his executioners. Hence, the world was combined against him, while his own disciples forsook him in that

dark hour of peril. The universe thus combined against him, mocking and deriding him, and covering him with disgrace, even nature herself stepped forward as it were, and with a mighty hand wiped off that disgrace, and sustained him in his majesty. The sun withdrew his light, rolled back his chariot, midnight darkness spread her robe of sackcloth upon his brilliant disc, and hung the world in the dark shroud of mourning. Earthquakes awoke from their tartarean dens and thundered. The earth shook, the rocks rent, the graves opened, all nature roused up and there brought to a centre all that is grand, awful and sublime in her realms, as the magnanimous sufferer expired! He was conveyed to his tomb, and Roman soldiers were there stationed to guard it. Soldiers whose business it was to die, —who had been brought up in tented fields of war, and who had from childhood encountered hardships and toils, fatigues and dangers. They were men, who had often bared their bosoms to the shafts of battle, and undismayed listened to its stormy voice, and who knew not what it was to quail beneath the glance of a mortal eye. Such men as these, were stationed to guard that tomb, and hold the Prince of Life in death. But,

“An angel’s arm can’t snatch him from the grave;  
Legions of angels can’t confine him there.”

On the morning of the third day, the last grand scene in this interesting drama was opened. The guardian angel of Jesus Christ was once more dispatched from the eternal throne. He descended from heaven, and an earthquake shook creation. He approached the tomb of the Holy Sleeper, and stood before it. “He rolled back the stone from the door of the sepulchre and sat upon it. His countenance was like the lightning, and his raiment

white as snow ; and for fear of him, the keepers did shake, and become as dead men !”

What, I ask, was it that threw them into this slumber, with feelings of a cold shuddering fear, so nigh approaching the dead ? I answer, it was the *will* of this angel, whose countenance was like the lightning, that sunk them into a motionless sleep. It was his *will* which struck the vibrations of terror through the dark chambers of their souls, and withered them to the earth.

I should like to notice the circumstance of Paul being caught up into the third heavens—whether out of the body or in the body, he could not tell—of Peter falling into a trance when he went upon the house-top to pray, and of Zacharias being struck dumb in the temple, but time will not permit.

I close, by returning my sincere thanks to the Moderators, for the good order they have preserved ; to the various Committees, for their patient examinations and impartial reports of the experiments performed ; and to the ladies and gentlemen, for their faithful attendance and respectful attention, and also for the good feelings they have uniformly manifested towards the lecturer during the entire course, which is now brought to a termination.

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#### NOTE.

“We are created with a susceptibility of pain, and severe pain. This is a part of our nature, as truly as our susceptibility of enjoyment. God has implanted it, and has thus opened in the very centre of our being a fountain of suffering. We carry it within us, and can no more escape it than we can our power of thought. We are apt to throw our pains on outward things as their causes. It is the fire, the sea, the sword, or human enmity which gives us pain. But there is no pain in the fire or the sword, which passes thence into our souls. The pain be-



gins and ends in the soul itself. Outward things are only the occasions. Even the body has no pain in it, which it infuses into the mind. Of itself, it is incapable of suffering. This hand may be cracked, crushed in the rack of the inquisitor, and that burnt in a slow fire; but in these cases it is not the fibres, the blood-vessels, the bones of the hand which endure pain. These are merely connected, by the will of the Creator, with the springs of pain in the soul. Here, here is the only origin and seat of suffering. If God so willed, the gashing of the flesh with a knife, the piercing of the heart with a dagger, might be the occasion of exquisite delight. We know that, in the heat of battle, a wound is not felt, and that men, dying for their faith by instruments of torture, have expired with triumph on their lips. In these cases, the spring of suffering in the mind is not touched by the lacerations of the body, in consequence of the absorbing action of other principles of the soul. All suffering is to be traced to the susceptibility, the capacity of pain, which belongs to our nature, and which the Creator has implanted ineradicably within us."

DR. CHANNING.

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LECTURES

ON THE

PHILOSOPHY OF MESMERISM,

DELIVERED IN THE

MARLBORO' CHAPEL,

JANUARY 23-28, 1843.

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BY JOHN BOVEE DODS,  
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